

and eaten. He mentions also the Issidones, in southeastern Russia, who cut up their dead fathers, mingle the flesh with that of sacrificed animals, and make a feast of the whole. The skull is cleaned, gilded, and kept as an emblem, to which they make annual sacrifices. They are accounted a righteous people. Amongst them women are esteemed equal with men.¹ Strabo² says that the Irish thought it praiseworthy to eat their deceased parents. The Birhors of Hazaribag, Hindostan, formerly ate their parents, but "they repudiate the suggestion that they ate any but their own relations" [i.e. each one ate his own relatives and no others ?]³. Reel us⁴ says that in that tribe "the parents beg that their corpses may find a refuge in the stomachs of their children rather than be left on the road or in the forest." The Tib-etans, in ancient times, ate their parents, "out of piety, in order to give them no other sepulcher than their own bowels." This custom, ceased before 1250 A.D., but the cups made of the skulls of relatives were used as memorials. Tartars and some "bad Christians" killed their fathers when old, burned the corpses, and mingled the ashes with their daily food.⁵ In the gulf country of Australia only near relatives partake of the dead, unless the corpse is that of an enemy. A very small bit only is eaten by each. In the case of an enemy the purpose is to win his strength. In the case of a relative the motive is that the survivors may not, by lamentations, become a nuisance in the camp.⁶ The Dieyerie have the father family. The father may not eat his own child, but the mother and female relatives must do so, in order to

have the dead in their liver, the seat of feeling.⁷ The Tuaré of Brazil (2 S. 67 W.) burn their dead. They preserve the ashes in reeds and mix them with their daily meals.⁸ The Jumanas, on the head waters of the Amazon, regard the bones as the seat of the soul. They burn the bones of their dead, grind them to powder, mix the powder with intoxicating liquor, and drink it, "that the dead may live again in them."⁹ All branches of the Tupis are cannibals. They brought the custom from the interior.¹⁰ The Kobena drink in their *cachiri* the powdered bones of their dead relatives.¹¹ The Chavantes, on the Uru-guay, eat their dead children to get back the souls. Especially young mothers do this, as they are thought to have given a part of their own souls to their children too soon.¹² In West Victoria "the bodies of relatives who have lost their lives by violence are alone partaken of." Each eats only a bit, and it is eaten "with no desire to gratify or appease the appetite, but only as a symbol of respect and regret for the dead."¹³ In Australian cannibalism the eating of relatives has behind it the idea of saving the strength which

¹ Herod., I, 216; III, 99; IV, 26. 7

JAI, XVII, 186.

² IV, 5, 298. 8
Globus, LXXXIII, 137.

³ JASB, II, 571. »

Martius, *Ethnog. Bras.*, 485. 10

⁴ *Prim. Folk*, 249.

Southey, *Brazil*, I, 233.

⁵ Rubruck, *Eastern Parts*, 81, 151.

^u *Ztsft.f. Ethnol.*, XXXVI, 293.

^c JAI, XXIV, 171.

¹² Andree, *Anthropophagie*, 50.

¹³ Dawson, *West Victoria*, 67.